"kind and have a similar mentality and are vitally and physically built on the same model. We can acquire a general knowledge of human mind and the human body and apply it to them with the aid of the many constant and habitual outer signs of the human inner movements with which we are familiar; these summary judgments can be farther eked out by our experience of personal character and habits, by instinctive application of what self-knowledge we have to our understanding and judgment of others, by inference from speech and conduct, by insight of observation and insight of sympathy. But the results are always incomplete and very frequently deceptive: our inferences are as often as not erroneous constructions, our inter-pretation of the outward signs a mistaken guess-work, our application of general knowledge or our self-knowledge baffled by elusive factors of personal difference, our very insight uncertain and unreliable. Human beings therefore live as strangers to each other, at best tied by a very partial sympathy and mutual experience; we do not know enough, do not know as well as we know ourselves—and that itself is little—even those nearest to us. But in the sub-

liminal inner consciousness it is possible to become
directly aware of the thoughts and feelings around us,
to feel their impact, to see their movements; to read a
mind and a heart becomes less difficult, a less
uncertain venture. There is a constant mental, vital,
subtle-physical interchange going on between all
who meet or live together, of which they are